



# METHODIST PROTESTANT.

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## ESSAYIST.

For the Methodist Protestant

(NUMBER IV.)

### CONTRASTS.

Mr. Editor.—While the right of inquiring into the conduct of those in power, and controlling their actions, is held sacred and inviolable by all liberal governments, the Methodist Episcopal Church has set up in the heart of the freest country on earth, a government at variance with the liberty of speech and of the press. It has not only enacted a law, which may at any time be so construed and interpreted, as to expel members from its bosom, for opposing its unjustifiable claims; but, it has also created a law, which may be construed so as to effect the expulsion of every travelling minister, who may publish any thing, no matter how true, calculated to censure, expose, or lessen the authority and influence of the Conference. This law is found, page 186, last edition of the discipline. "Any travelling preacher, who may publish any work of his own, shall be responsible to his conference for any obnoxious matter therein contained." As the travelling preachers are one, indivisible body in interests, nothing shall be done by any individual, which would be prejudicial to the whole or any part thereof; therefore no preacher shall publish any matter but what is approved by the Conference.—Why this precaution? The reason is evident. The projectors of the law were acquainted with the past history of Methodism, and knew that at divers times, by sundry travelling ministers, a number of pamphlets and letters had been written and circulated, pointing out certain existing evils, which plainly indicated to the minds of the members, that their legislators were not immaculate or infallible. As it was very natural to form a conjecture from the past, that, at some future period, a spirit of inquiry would be waked up; as the preachers might possibly take a part in these matters; and as the general conference are more fearful of the press, when wielded by any member of its own body, or of the annual conferences, than by a private member, (for travelling preachers have access within the veil, and should they tell all they see, hear and know of the transactions of closed doors, it would amazingly affect the whole body,) therefore, "no preacher shall publish any work or book, containing obnoxious matter," without subjecting himself to the liability of conference censure. And what preacher will be willing to set aside this rule, and risk consequences? Such laws are an opprobrium to men, who profess to be actuated by honourable and pure motives, and whose conduct should correspond with their professions.

We have, perhaps, said enough upon this subject, and shall now present the matter in a light, wherein it may be seen, read, and understood at one glance:

### CONSTITUTION OF THE U. STATES, AND OF THE SEVERAL STATES.

1. "The United States shall guarantee to every state in the Union, a republican form of government."
2. In the Federal and State governments, all power is vested in the people, and they delegate it to whom they think proper.
3. In the Federal and State governments, the people have the right of suffrage or of voting for their rep-

### GOVERNMENT OF THE METHODIST EPISCOPAL CHURCH.

1. The General Conference has assumed, and established an aristocratical form of government.
2. The General Conference of the M. E. Church vests the legislative, judicial, and executive powers of the Church, in the travelling ministry, to the utter exclusion of the local ministry and membership from any participation in

representatives in the legislature.

4. In the Federal and State governments, the right of instructing and controlling those who are in power and authority, is considered sacred and inviolable.

We leave it to the good sense and patriotism of every republican citizen of these United States, to judge whether it be not extremely pernicious to the republican feelings of the country, for such a government as this to be established and perpetuated among us, and whether its authorities ought not to remodel it so as to suit the genius and spirit of the times.

If a community of people can be so infatuated, as to renounce all participation in the determination of "matters of church government and discipline, and also of matters of religion," committing themselves implicitly to the guidance of the clergy, in things, where conscience, and the word of God should be their directors,—will it be difficult to persuade them, that the "divinely instituted ministry" ought to control them in other matters. Let those who seem indifferent, listen to the salutary warning of clergymen themselves, such as Messrs. Emory, Waugh, Griffith, and Morgan, who, in their address to the Baltimore Annual Conference of the M. E. Church, ventured to give the following caution: "Remember the tenacious grasp, with which power is held, when once acquired. Its march is ever onward, and its tremendous tendency is to accumulation."

We close this number, by placing the powers of the General Conference of the Methodist Protestant Church in contrast with those of the Old Church. A little repetition will be necessary but not unuseful.

### GENERAL CONFERENCE OF THE M. P. CHURCH.

1. The General Conference shall consist of an equal number of ministers and laymen, chosen by an electoral college, "composed of the itinerant ministers and delegates, belonging to the Annual Conference, and of one minister, who is not under the stationing authority of the Conference, provided there be such from each circuit and station of each district."

Ministers are to "deliberate in one body; but if upon the final passage of any question, it be required by three members, the ministers and laymen shall vote separately, and the concurrence of a majority of both classes of representatives shall be necessary to constitute a vote of the Conference."

2. The General Conference has "power to make rules and regulations for the Itinerant, Missionary, Literary, and every other department of the church,—to fix the compensation and duties of the itinerant ministers and preachers, and the allowances of their wives, widows, and children,—also, the compensation and duties of the Book Agent, Editor, &c.—to regulate the number of representatives to the General Conference,—to define and regulate the boundaries of the respective Annual Conferences—under the following restrictions: no rule shall be passed which shall contravene any law of God,—or infringe the right of suffrage, eligibility to office, or the rights and privileges of ministers, preachers, and members, to an impartial trial by a committee and of an appeal,—or infringe the liberty of speech of the press, with the provision that for the abuse of liberty, the offenders shall be dealt with as in other

the same.

3. In the government of the M. E. Church the travelling ministers alone have the right of suffrage, and they alone are eligible to the legislative body.

4. In the M. E. Church, the people are liable to expulsion for opposing the authority of the conference, however despotic, or for censuring its rules, however faulty.

cases of indulging in sinful words and tempers,—that ministers, preachers, and members shall not be expelled except for offences condemned by the Holy Scriptures,—that the funds of the Church shall not be appropriated to any purpose except the support of the ministry, their wives, widows, and children, the promotion of education, and missions, the diffusion of useful knowledge, the necessary expenses of the Church, and the relief of the poor,—that no higher order of ministers than that of elders shall be authorized,—nor shall any rule be passed to abolish an efficient itinerant ministry, or to authorize the annual conferences to station their ministers and preachers longer than three years successively in the same circuit, and two years successively in the same station. Nor can it alter the relative proportions of ministers and laymen, and component parts of the general or annual Conferences."

3. The General Conference shall have power to amend any part of this Constitution, except the second, tenth, and fourteenth articles, by making such alterations or additions, as may be recommended in writing, by two-thirds of the whole number of the Annual Conferences, next preceding the sitting of the General Conference. The second, tenth, and fourteenth articles shall be unalterable, except by a general convention.

### GENERAL CONFERENCE OF THE M. E. CHURCH.

1. The General Conference of the M. E. Church is composed exclusively of the Bishops and travelling ministers,—in whose election no local minister or layman has a voice or vote,—and over whom they have no constitutional influence.

2. The General Conference has "full powers" to create Bishops, and make laws for the Church under certain limitations, viz: It shall not alter the articles of religion,—nor the ratio of delegation to the general conference,—nor do away episcopacy,—nor change the general rules of the societies,—nor do away certain privileges of ministers and members of trial by a committee and of an appeal,—nor appropriate certain funds to any other purpose other than for the benefit of the travelling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children. The General Conference fix their own salaries without the voice of the people.

3. Upon the joint recommendation of all the Annual Conferences, then a majority of two-thirds of the General Conference succeeding, shall suffice to alter any of the above restrictions.

In the language of a late reviewer, in the General Conference of the M. P. Church, "the clergy and laity have their respective privileges and correspondent duties, official and private, which they cannot lose or transcend, without the means of redress, in the one case, or with the hopes of impunity in the other;" there being reciprocal checks and balances between the one and the other. But in the General Conference of the M. E. Church, as above quoted, the travelling preachers make and can amend their laws to suit themselves—there being no power vested in the local ministry and membership to check or prevent them. VERITAS.

### SYMPATHY.

There is a gem that lights the eye  
Sparkling like summer's radiant noon;  
When pleasure bids the moments fly;  
Yet thinks the moments fly too soon.

There is a gem of lovelier hue,  
Beaming with more celestial glow;  
The silent, sympathetic tear,  
That rises for another's woe.

H. I. JOHNS.



## WATCHMAN.

For the Methodist Protestant.

## LETTER TO A FRIEND.

## Transmutative Powers of the Methodist E. Church.

You may educate your beloved boys, as Farmers, to "understand our climate, to appreciate the productiveness of our soil, and you may convince them that they have all the guarantees which nature can give against want and famine; all the certainty of property in the avails of their labour, every stimulus to exertion and industry, and the most perfect assurance of moral and physical enjoyment. You may confirm their belief in this great truth:—That where nature herself is regular, the population full of intelligence, the arts well established, and plenty throughout the land, good order and good taste will prevail. You may demonstrate to their youthful and ingenious minds, that liberty with just government, is the natural consequence of such a condition of things; and that, already, it has taken deep root. Every right is regarded, and every interest is, or may be, protected. The broad shield of law covers all. Under these, and other mighty guarantees, which are inherent in our condition, as citizens of this freest country on earth, we may expect great perfection in our race, a maximum population, a productive industry, an unexampled moral condition, a high degree of mental development, the greatest advancement in the arts, commercial prosperity, all the refinements of society, and a government of laws which will reach and guard all.

"All these blessings are in store for this nation, if the people are true to themselves. Nothing can impede the happiness and glory of this people, if they can only be led by advice and general system of education, to reject the insidious pretensions of artful and selfish men, and to lean voluntarily upon the wise and just for the administration of their affairs, and the preservation of their institutions."

In purely religious concerns you may instruct them fully into the nature of their duties, "to pray for a willingness to receive light, that they may know of every principle, of every doctrine, of every example, whether it be of God: that in speculative things, no man can submit his judgment to the government of others, only in so far as a majority of the good and the wise agree in an opposite opinion; and that in practical points it is their duty to submit to the many rather than to the few, in all cases in which they can do so without wounding their conscience. Should they inquire of you, "Can a Christian submit any farther than this to any man, or number of men upon earth?" You may inform your lovely boys that, "It is plain he cannot; either to bishop, convocation, or general council. And, that this is that grand principle of private judgment on which all the European Reformers of the xvi. century proceeded: For every man must judge for himself; because every man must give an account of himself to God."

You may lead them on from lesson to lesson, until you have established them in these principles and this spirit of the New Testament. Go on, teach your beloved sons all necessary truth. They are decidedly religious.

Now let them become members of the Methodist E. Church. William becomes a travelling preacher; as such, his will is the rule of government of Daniel, and Theophilus, and James, and Robert. Ah! say you, I never intended that William should be corrupted into the hateful shape of an ecclesiastical master over my other children—nor that they should be reduced to the debased and vitiating condition of slaves. My dear friend, the education of your sons was not the less your duty. They have fallen into the transmuting crucible of itinerant supremacy. When shall these itinerants cease to be accountable for these consequences?

SOSTHENES.

## POETRY.

## FAITH.

Faith, like a simple, unsuspecting child,  
Serenely resting on its mother's arm,  
Reposing every care upon his God,  
Sleeps on his bosom and expects no harm.

Receives with joy the promises he makes,  
Nor questions of his purpose nor his power;  
He does not doubting ask, 'can this be so?'  
The Lord has said it, and it needs no more.

In vain with rude and overwhelming force,  
Conscience repeats her tale of misery;  
And powers infernal, wakeful to destroy;  
Urge the worn spirit to despair and die.

As evening's pale and solitary star  
But brightens while the darkness gathers round;  
So Faith, unmoved amidst surrounding storms,  
Is fairest seen in darkness most profound.

C. FRY.

## THE CURSE OF CAIN.

Gen. iv. 15. 16.

KNOX.

O the wrath of the Lord is a terrible thing!  
Like the tempest that withers the blossoms of spring,  
Like the thunders that burst on the summer's domain,  
It fell on the head of the homicide Cain.

And lo! like a deer in the fright of the chase,  
With a fire in his heart, and a brand on his face,  
He speeds him afar to the desert of Nod—  
A vagabond smote by the vengeance of God.

All nature to him has been blasted and banned,  
And the blood of a brother yet reeks on his hand;  
And no vintage has grown, and no fountain has sprung,  
For cheering his heart, or for cooling his tongue.

The groans of a father his slumber shall start,  
And the tears of a mother shall pierce to his heart,  
And the kiss of his children shall scorch him like flame,  
When he thinks of the curse that hangs over his name.

And the wife of his bosom—the faithful and fair—  
Can mix no sweep drop in his cup of despair;  
For her tender caress, and her innocent breath,  
But stir in his soul the hot embers of wrath.

And his offering may blaze—unregarded by Heaven;  
And his spirit may pray—yet remain unforgiven;  
And his grave may be closed—but no rest to him bring:  
O the wrath of the Lord is a terrible thing!

## MEDITATOR.

For the Methodist Protestant.

## NATURE IS THE MIRROR OF THE DEITY.

As flame ascends.—

As vapours to the earth in showers return,  
As the poised ocean toward the attracting moon  
Swell, and the ever-listening planets, charm'd  
By the sun's call, their onward pace incline,  
So all things which have life aspire to God.

Mr. Editor,—The sentiment, contained in the lines of my motto, although clothed in the language of poetry, is yet a very obvious truth, and as such, susceptible of the fullest demonstration. I shall not attempt a long or learned argument in proof of the position,—for such an effort I have neither time nor ability. It will suffice for me, having advanced the sentiment, to throw out a few general remarks in its favour, leaving it for each individual to fill up the outline by his own observations.

Let us, then, for a moment, contemplate the wonders of creation, and see, if in the examination of these, the soul be not naturally—and irresistibly led to the contemplation of the Creator. Who can look upon the vaulted Heavens, where so many bright and glorious orbs are ever rolling their ample rounds in silent magnificence and harmony, and not feel himself constrained to think upon the Being, who has formed, and who sustains them in their courses? It was said by a celebrated writer, "At night, an Atheist half believes a God."

I do not believe it possible, for an intelligent mind, to look upon the bright, blue Heavens, smiling in the rich mellow moon-light—and glittering with their myriads of lesser light,—and seriously doubt for a moment that there is a God! And when we dwell upon the bosom of the mighty deep, and view its waves sublime, lifting their tall tops amid the lowering clouds, as if to contend with the tempest in the seat of his power; when, in the hurrying storm is seen, wildly leaping in the darkness, the thick, lurid lightning, and every ocean cave echoes fiercely the voice of the continual thunder, what heart turns not to Him, "who rides upon the whirlwinds and directs the storm?" What eye, that is not lifted amid this war of elements to Him, whose voice, heard clear above the maddening roar, speaks calmly the mandate of omnipotence, "peace, be still."

But look forth upon India's burning plains. There, beneath his broad-leaved palm, crouches the half-human form of the swarthy native; and does he not believe in a God? Hear you his muttered invocations; as with busy hand, and quickly rolling eye, he weaves together the grass and bark of his native valley. The work is done;—and now, behold within that wicker cage is placed his sleeping infant; see, he hies with rapid stride towards Ganges golden stream; and now, floating upon its lightly ruffled surface, behold his child,—a free will offering to

the God he worships! No matter where we contemplate mankind—whether at the poles or in the tropics, on heathen or christian ground; no matter how auspicious the circumstances that surround him,—how excellent his temperament or intellect,—we shall still find that in every condition, the human soul, ever dissatisfied with present enjoyment, still aspires after some unrealized good—something more excellent.

Happy is he, whose mind, heaven-directed, shall so seek in this life that if he find not happiness here, he may reap it in rich abundance hereafter! Would that I could but cast one beam of light upon the path of him, who is seeking; it would cheer me in my onward course, and smooth the ruggedness of my own pathway to eternity. But let no one despair: Heaven stands pledged to give,—and to give liberally to all those, who feeling their lack of wisdom, shall ask for more. Let me conclude with the ardent wish of my soul—That in their stations all may persevere,

"To climb the ascent of being, and approach  
For ever nearer to the life divine."

B. H. R.

## CENSOR.

## ON THE INFLUENCE OF CHRISTIAN LOVE, IN SUBDUING THE IRASCIBLE PASSIONS.

There is in some persons an excessive liability to be offended; a morbid sensibility, which is kindled to anger by the least possible injury, whether that injury be intentional or unintentional. They are all combustible, and ignite by a spark. A word, nay, a look, is enough to inflame them. They are ever ready to quarrel with any, or every body; and remind us of what Cromwell said of John Lilburn, "that he was so quarrelsome, that if he could find no body else to quarrel with, John would quarrel with Lilburn, and Lilburn with John." The whole soul seems one entire sensitiveness of offence. Instead of "suffering long," they do not suffer at all; and instead of not being easily provoked, they are provoked by anything, and sometimes by nothing. Love will prevent all this, and produce a disposition the very reverse. It is concerned for the happiness of others, and will not wantonly afflict them, and render them wretched by such an exhibition of unlovely and unchristian temper. It will remove this diseased sensibility, and without blunting the natural feeling, will calm this sinful excitability. Many things it will not see or hear, judging them quite beneath its dignity to notice; others it will pass by, as not of sufficient consequence to require explanation. It will keep a strict guard over its feelings, holding the rein with a tight hand. Its first business is with the disposition itself. This is important for us to notice; for if we indulge the feeling of anger, it will be impossible to smother the flame in our bosom; like the burning materials of a volcano, it will at length burst out into fiery eruptions.

Here then is our first object; to gain that forbearance of disposition which does not allow itself to be irritated or soured; to acquire that command, not only over our words and actions, but over our emotions, which shall make us patient and tranquil amidst insults and injuries—which shall keep down the temperament of the soul, and preserve the greatest coolness. Irritability, I know, is in part a physical quality; but it is in our power, by God's help, to calm it. Love will make us willing to think the best of those with whom we have to do; it will disarm us of that suspicion and mistrust, which make us regard every body as intending to injure us; will cause us to find out pleas for those who have done us harm; will lead us to pity their weakness, or forgive their wickedness.

What an enemy to himself is an irritable man! He is a self-tormentor of the worst kind. He is scarcely ever at peace. His bosom is always in a state of tumult. To him the calm sun-shine of the breast is unknown. A thousand petty vexations disturb his repose, trivial, but withal, as tormenting as the gnats, which by myriads inflict their stings on the poor animals who are exposed to their attacks. Unhappy man! even though he so far succeed as to restrain the agitations of his mind from bursting out into passion, yet has he the burning sense of torment within. Regard to his own happiness, as well as to the happiness of others, calls upon him to cultivate that love which shall allay the inflammatory state of his mind, and restore a soundness which will not be thus wounded by every touch.

J. A. JAMES.

## THE CLAIMS OF HOME.

Permit me to lament, sir, to you, as the editor of a Christian Miscellany, and through you to a large body of God's professing people, what I conceive to be the inexcusable indolence of the Christian world.



Many, no doubt, will be perfectly astonished at the daring, and to them unfounded charge, thus publicly alleged. It would be thought by many a censure as groundless, as an observation impertinent; but I fear I can too well substantiate the remark. I am speaking with regard to the claims of home, and I would ask, "Do we, as Christians, exert ourselves as we ought?"

It is true, we devote some of our property and influence to send the Gospel to foreign shores; but is not the neighborhood of our dwelling unpitied?

Do we exert ourselves for the good of the poor wretch we see frequently pass our window, and who is notoriously abandoned and vile? Is our town included in the chart of our Christian sympathy and exertion? I fear it is here lies the ground for censure—our activity is not continued.

I would submit, "Do Christian Ministers exert themselves, as the Lord would have them?"

It is true, they preach the Gospel faithfully and affectionately—visit the sick with assiduity and tenderness; but do they embrace every opportunity for winning souls to Christ? I lament that the remark has been made, and I fear on good ground, that ministers do not always shine in the parlour as Christians. I am not contending, that on those occasions conversation should be entirely spiritual; but I am urging that the opportunity for doing good should be seized and turned to good account, that the child of God may be profited, and the sinner warned. This is particularly necessary with regard to the young people generally present. I would ask, after leaving the confinement of the study for the morning walk, why might not the minister, or, in the same way, the private Christian, endeavour to exert himself for God, without any infringement on necessary relaxation? Might not one tract be given away, or one religious hint dropped?

When a Christian is journeying, might not tracts be given away on the coach? not indiscriminately; when some, feeling perhaps shocked, would draw back from the imaginary "methodistical cant;" but with judgment in exercise, what good might be done? The little handbills issued by the Religious Tract Society, dropped before the labourer as the coach passes, converted by the Holy Spirit into good seed, might spring up to an abundant harvest.

I complain of Christian indolence, because I measure what might have been done by what has been done—power intrusted by influence exerted. I cannot but think, in our account with God there is a miserable default, and that our practice slanders our principles.

Home, then, has a claim for our exertions. I would seriously ask the Christian reader, "Have not many souls from your own town entered eternity the last year, whom you might have greatly benefitted, if you had warned and remonstrated with them? Are not many hours now frivolously occupied, which might be turned into well-spent time in doing good to the souls of your neighbours? Oh! I do think Christian tradesmen forget the souls of their dependents; how many seasons occur for speaking to one and another business brings before them—now, alas! never is laid hold of!"

To the minister—to the private Christian—to the Christian tradesman, whether engaged as shopkeeper, or as a traveller, I would say, "Do seize every opportunity for doing good to the souls of those whom God throws in your path."

I heard some Sabbaths since, the following solemn remark from the pulpit: "There will be a point in eternity, when the torment of one lost soul will have exceeded the aggregate of suffering endured from the beginning to the end of time."—*Evangelical Mag.*

From a Foreign Magazine.

#### SUNDAY SICKNESS.

Dr. —, amongst other papers, has given us one containing the particulars of this disease, which is represented by the patient as a natural, but which, he thinks, bears all the symptoms of a moral disorder.

"There is a disease, at this time, but too prevalent, an account of which is not to be found in our popular books of medicines; I shall, therefore, endeavour to communicate some particulars respecting it. The disease to which I refer, is evidently of the intermitting kind; and in all cases that have fallen under my notice, has attacked the patient by violent paroxysms which return every seventh day. It may be thought to savor of superstition to mention it, and yet it is a fact, and therefore, must not be passed over,—that these paroxysms return only on the Lord's Day, on which account the disease is called the Sunday Sickness; and the faculty know it by no other name than 'Dici Dominici Morbus.' On account of its periodical attacks, some have thought it to be a kind of Ague, especially, as it is attended with a great degree of coldness; though I do not perceive the symptoms of shivering, which are usual in that complaint.

I have observed the paroxysm commences at different periods; but generally in the morning of the Lord's Day, and in many cases it seizes the patient before he has left his bed, and makes him indisposed to rise till a later hour than usual. A coldness has first been noticed about the region of the heart; and a dullness in the head, which stupifies the brain, not unusually succeeds; this is followed by yawning, and a sort of lethargy. The patient is sometimes deprived of the use of his limbs, especially the legs and the feet, so that he finds himself indisposed to walk to the 'house of God.' Some, indeed, have gone up to the solemn assembly; but they have generally entered it later than their neighbours; and even there the paroxysms have seized them, and the symptoms of yawning and lethargy have been so violent, that they have fallen into a deep sleep, even when the preacher has been delivering the most solemn truths; and others have been extremely uneasy in their confinement during the short time of service, though they have been known to sit very contentedly in a play house for several hours together. This disease appears to stupify those who are subject to it; so that, however, they may appear to suffer, they are seldom, if ever, heard to complain. I have known persons under other diseases mourn on account of their confinement from public worship; but the victims of this extraordinary disorder were never heard so to do. I was at first greatly surprised, after hearing that the patient could not get to public worship, to find her the next day as active as if she had not been subject to any kind of indisposition; but I have since found it very common, after the paroxysms are removed, for the patient to appear perfectly well till the approach of the next Sabbath: though most of the faculty agree, that there is a low feverish heat to be perceived during the days of intermission, which is called *febris mundi*, or the worldly fever. There seems also to be a loss of appetite for savory food, and an entire want of relish for *panis vite*, (bread of life) which it is thought might be of service to remove their disease, as a very skilful and experienced person has asserted, that it was more to him than his necessary food; and another has recommended it as peculiarly agreeable to the taste. One circumstance I had almost forgotten, viz., that those who have not laid aside all attention to the form of religion, if they are subject to the Sunday Sickness, generally feel somewhat chill and listless about the hours of secret retirement, and family devotion. From some symptoms in the families where this disease has made its appearance, there is reason to fear that it is contagious. Some children have received the infection from their parents; and I expect every week to see it more prevalent in the vicinity of certain families, who are dreadfully under the power of the disorder. The symptoms of yawning are evident in some, and of lethargy in others, who are not yet so far gone as to be kept from public worship.

I was willing to hope the Sunday Sickness was a new complaint, and peculiar to these parts; but it seems there are but few places where the malady has not reached. Weariness of the Sabbath appears to have been a raging disorder among the Jews; though, it is to be feared, it never was more prevalent and contagious than at present: and I am sorry to say, that its prevalence is, and not a little, owing to some attempts to prove that its effects are not to be dreaded. In searching for the cause of these symptoms, I have met with considerable difficulty; but am now convinced, after the closest investigation, that they are generally brought on by excessive indulgence, and feeding without reserve on the sour fruits of the flesh, and the windy diet of the world. Persons who sit for many hours together in close rooms, with vain, carnal companions, are peculiarly liable to the malady; and I have observed that a neglect of family and social religion on working days, a great delight in cards and other games, a frequent attendance upon night feasts, drinking clubs, and the theatres, are among its certain forerunners.

I am desirous that these particulars should be laid before the public, that they may serve to caution some persons of their danger, and that the skilful may be excited to seek out a remedy for the disease. Some have thought that the complaint is a moral rather than a natural one; it is, however, argued on the other side, that the patients generally complain of a natural indisposition. What is to be done? It is high time that physicians or divines should attend to the malady. I have sometimes thought of prescribing draughts and bolusses, to those who have told me that they could not go to church, or not go in time, or keep awake while they were there; but when I have found them well and active in their business, I have declined it, for fear it should seem like forcing medicines. Had I been sure that worldly business or pleasure had detained them, I should have recommended the clergyman to attend to their case; but when they talk of their infirmities and indispositions, I do not know how he could address them. Perhaps it is necessary to hold

a consultation of physicians and divines, that it may be determined to whom the patients belong, and whether the complaint be seated in the body or soul."

From these weighty remarks from a serious medical writer, the transcriber may be permitted to add a few observations of his own. While inspecting the state of those around him, he has met with some additional symptoms, or perhaps varieties of the disease referred to. He has known indisposition attack the unhappy patients on common days; but aware of the immense importance of their wordly engagements, and feeling a deep interest in temporal things, they summon up all the vigour of the constitution, and refuse to yield until the Lord's Day, when their resolution becomes so faint, and the necessity of recruiting their strength for the profits and pleasures of the coming week is so urgent, that they sink into a debilitating lassitude, and say to that gracious Being who calls them to his sacred worship—*Go thy way for this time—we are indisposed—we will attend to thee at a more convenient season.* This disorder attacks many teachers in Sabbath-schools. During the time for attendance at the school, they struggle with the complaint and attend with apparent liveliness; but when called in the evenings of the Lord's Day, and on those Sabbaths in which they are entirely at liberty from school engagements, instead of going to the house of God, to set a holy example to their scholars, and to perform one of the first of all religious duties, they remain passively at home, so benumbed and exhausted, as to discover no sign of spiritual feeling. Among the hearers, there are intermissions in the paroxysms for various periods. Some are seized about every fortnight, or every month, and some either regularly in the forenoon or afternoon, of the sacred day. The Sabbath palsy, (for I cannot but think this mysterious disease is a species of paralysis,) is much stronger when the weather is unfavorable, or during the visit of any casual friend. At other times, they can, at least outwardly come up and wait before the God of life and salvation. A cure for this dreadful malady is imperatively called for. It is a sure sign of spiritual, and a terrible harbinger of eternal death. As its nature does not yet appear to be fully understood, I would recommend an immediate application to the Great Physician, to whom no case is perplexing or desperate. When he cleanses and renews the soul, this malady is entirely removed. From that hour, the recovered patient cries out, *'When shall I come and appear before God? Before God my exceeding joy. One day in thy courts is better than a thousand: I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. I will dwell in the house of the Lord for ever.'*

#### OBSERVER.

#### THE GRADUALITY OF ECCLESIASTICAL CORRUPTION.

"Would it not be better for the leading characters in every religious community in the present day, seriously to inquire, and carefully to examine, whether they are transmitting to posterity, the various churches committed to their trust, as pure and scriptural as they received them from their predecessors? In the history of the Church of Rome, from the time of the Apostles to the fourteenth century, we have a fearful example of departure from first principles. It is admitted on all hands, that for the introduction of the many evils, by which that church became so shockingly corrupted, an awful reckoning is incurred somewhere. Now I will venture to assert, that if these corruptions, or a part of them, had been charged upon the officers of this church in every successive age between these two remote periods, they would all have pleaded innocent. The truth is, these evils were introduced gradually, and the principal occasion of them was, the rulers of the church inherited all the authority of the Apostles, but alas! they inherited not their piety, and consequently, that authority was rendered subservient to selfish and carnal purposes.

Next to the preachers, the inferior officers, or, as they may be termed, the leaders and stewards of the early Christian churches, are partly chargeable with these growing evils. Moreover, every intelligent and well-informed private member, who, either lulled by the artifice, or intimidated by the authority of the worldly-minded minister on the one hand; or captivated by the increasing popularity and external splendour of the church on the other, suffered himself to stand by inactive, while himself and his less informed brethren were gradually reduced to a condition of abject servility:—every such person may be considered as having contributed his portion to the general mass of corruption, which, in process of time, so contaminated and disfigured what continued to be termed "THE HOLY CATHOLIC CHURCH," that at length it became a system little better than that of pagan idolatry.



## THE DANGER OF IMPLICIT DEFERENCE.

Extremes generally run into their opposites. He who at twenty is too credulous, may at sixty become too suspicious. A young Christian, who in the fervency of his zeal and in the simplicity of a loving heart, views every minister of the gospel as an angel of God, will naturally, without stopping to inquire and think for himself, embrace, as truth, every statement made by men professedly holy. By their instrumentality the eyes of his understanding were enlightened; and having received at their lips the word of life, the truth of which he finds confirmed in the Scriptures, and happily realized in his own experience, he readily gives them credit for all the rest. Were you to intimate any doubts to him as to the correctness of statements made by those whom he regards as almost immaculate, you might possibly excite his indignation. By and bye, however, his views become more enlarged, and while he loves them for their work's sake, he perceives they are men of like passions with himself, and that he must search the Scriptures in order to understand how far their views and conduct are to be accounted correct. If he discover errors, and respectfully state his opinion, he is not sternly to be repulsed; if he be, what can he do?—he has formed his connexions; his habits of life are settled. To break up these connexions is grievous beyond expression, and yet he cannot, in peace of mind, retain them: and thus he wavers and hesitates, till perhaps some circumstance of insufferable provocation, almost compels him to adopt measures which he has long irresolutely meditated.

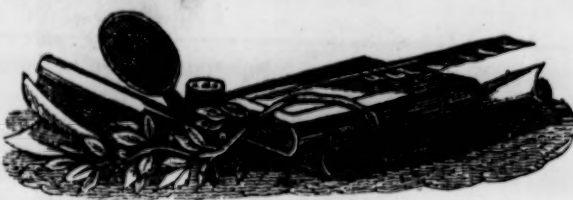
With a mind grieved by the evils he has for years witnessed and deplored, and now much excited by immediate offence, he withdraws himself from a people with whom he can no longer reconcile his feelings to live in communion. How much better had it been for such an individual to have listened sooner to the dictates of his conscience, and by a timely retreat, to have avoided the occasion of personal offence! Then might he have been useful and happy elsewhere! But now, (1st) even supposing him not to be much impaired by age, his mind is so jaded with long continued outward opposition and inward conflict, that he is comparatively indifferent respecting Christian fellowship in future; or, (2nd) if in the heat of present excitement, he hastily unites with others in setting up opposition to an offensive system he has in indignation abandoned, his zeal leads him to overstep the bounds of moderation, and hurries him on to the adoption of evils which, though opposite to, are perhaps as great as those he seeks to remedy; and thus having wasted his strength, and finding himself little or no better circumstanced than before; he rashly concludes he has seen an end of all perfection; he gives up hope, and sinks into spiritual lassitude; or, (3rd,) supposing him to unite with some other Christian community, and to fall into the hands of those who seek his real good, by smoothing his mind and endeavouring to collect the scattered embers of his once glowing affection; his former sufferings have rendered him so timid and cautious, that he can scarcely be prevailed upon to render that confidence, without which the sweets of Christian fellowship can never be enjoyed. And in some cases individuals thus circumstanced never again so closely identify their own individual interests with the common interests and welfare of any particular denomination of Christians, as cheerfully to share the labours and bear the burthens devolving upon them as true yoke fellows with their brethren.

## PETRARCH.

Father of heaven! full many a wasted day,  
And weary, wakeful night, this heart hath worn  
In one bright vision, waning now away,  
And leaving it all desolate, forlorn.  
O with thy gracious light, direct my feet  
To a more peaceful way,—a nobler love!  
Guide thou a wanderer to that bless'd retreat,  
The clouds and cares of this dark world above.  
For thou, my Lord, hast seen year after year  
Roll on in sadness, since this heart of mine  
Bow'd to that yoke alike on all severe;  
Now, weak and faint, I ask thy hand divine  
To fix each rebel thought, and vagrant tear,  
Saviour of all! upon that cross of thine!

## SUMMER.

Bright Summer beams along the sky,  
And paints the glowing year;  
Where'er we turn the raptur'd eye,  
Her splendid tints appear!  
Then, when so fit to lift the song  
To gratitude and heav'n,  
To whom her purple charms belong,  
From whom those charms are given?



## BALTIMORE:

FRIDAY, AUGUST 19, 1831.

## WATSON'S "LIFE OF THE REV. JOHN WESLEY."

"Mr. Richard Watson," says a correspondent, "is very favorably known in this country, as the Author of 'Christian Institutes,' and 'Observations on Southey's Life of Wesley.' In May, of this year, he favored the English public with 'the Life of the Rev. John Wesley, A. M. sometime fellow of Lincoln College, Oxford, and Founder of the Methodist Societies.'"

"Messrs. Hoyt & Co., of New York, have printed this work in a very handsome style, for which, as well as for having so soon accomplished the undertaking, they deserve much praise. The price of this first American Edition is unusually low, being only 62½ cents for 328 pages 12 mo. neatly bound in cloth covers.

"Mr. Watson states, 'that, on several points, he has had the advantage of consulting unpublished papers, not known to preceding biographers, and which have enabled him to place some particulars in a more satisfactory light.'

"The following extract from Mr. Watson is worthy of all attention, as furnishing Mr. Wesley's views on the subject of church government. In so far as his opinions on the points treated of, have been conjectured, or misunderstood, they will henceforth be forever settled.—Mr. Wesley did not hold that three distinct orders in the ministry were at all known in the primitive church. How, then, came the M. E. Church in possession of three distinct forms of Ordination? NOT FROM MR. WESLEY."

We will introduce Mr. Watson:

In the early part of 1746, we find the following entry in Mr. Wesley's journal:—"I set out for Bristol. On the road I read over Lord King's account of the primitive church. In spite of the vehement prejudice of my education, I was ready to believe that this was a fair and impartial draught. But if so, it would follow, that bishops and presbyters are (essentially) of one order; and that originally every Christian congregation was a church independent on all others!"

The truth is, that Lord King came in only to confirm him in views which he had for some time begun to entertain; and they were such as show, that though he was a Church-of-England man as to affection, which was strong and sincere as far as its doctrines and its liturgy were concerned, and though he regarded it with great deference as a legal institution, yet in respect of its ecclesiastical polity he was even then very free in his opinions. At the second conference in 1745, it was asked, "Is Episcopal, Presbyterian, or Independent church government, most agreeable to reason?" The answer is as follows:—

"The plain origin of church government seems to be this:—Christ sends forth a person to preach the gospel: some of those who hear him, repent and believe in Christ: they then desire him to watch over them, to build them up in faith, and to guide their souls into paths of righteousness. Here then is an independent congregation, subject to no pastor, but their own; neither liable to be controlled, in things spiritual, by any other man, or body of men whatsoever. But soon after, some from other parts, who were occasionally present, whilst he was speaking in the name of the Lord, beseech him to come over and help them also. He complies, yet not till he confers with the wisest and holiest of his congregation; and with their consent appoints one who has gifts and grace to watch over his flock in his absence. If it please God to raise another flock in the new place, before he leaves them, he does the same thing, appointing one whom God has fitted for the work to watch over these souls also. In like manner, in every place where it pleases God to gather a little flock by his word, he appoints one in his absence, to take the oversight of the rest, to assist them as of the ability which God giveth.

"These are deacons, or servants of the church, and they look upon their first pastor, as the common father of all these congregations, and regard him in the same light, and esteem him still as the shepherd of their souls. These congregations are not strictly independent, as they depend upon one pastor, though not upon each other.

"As these congregations increase, and the deacons grow in years and grace, they need other subordinate deacons, or helpers, in respect of whom they may be called presbyters, or elders, as their father in the Lord may be called the bishop or overseer of them all."

This passage is important as it shows that from the first he regarded his preachers, when called out and devoted to the work, as, in respect of primitive antiquity and the universal church, parallel to deacons and presbyters. He also then thought himself a scriptural bishop. Lord King's researches into antiquity served to confirm these sentiments, and corrected his former notion as to a distinction of orders.

It should here be stated, that at these early conferences one sitting appears to have been devoted to conversation on matters of discipline, in which the propriety of Mr. Wesley's proceedings in former societies, calling out preachers, and originating a distinct religious community, governed by its own laws, were considered; and this necessarily led to the examination of general questions of church-government and order. This will explain the reason why in the conferences which Mr. Wesley, his brother, two or three clergymen, and a few preachers, held in the years 1744, 1745, 1746, and 1747, such subjects were discussed as are contained in the above extract and in those which follow. On these, as on all others, they set out with the principle of examining every thing "to the foundation."

"Q. Can he be a spiritual governor of the church who is not a believer, not a member of it?

"A. It seems not: though he may be a governor in outward things, by a power derived from the king.

"Q. What are properly the laws of the church of England?

"A. The rubrics: and to these we submit, as the ordinance of men, for the Lord's sake.

"Q. But is not the will of our governors a law?

"A. No; not of any governor, temporal or spiritual; therefore if any bishop wills that I should not preach the gospel, his will is no law to me.

"Q. But if he produce a law against your preaching?

"A. I am to obey God rather than man."

"Q. Is mutual consent absolutely necessary between the pastor and his flock?

"A. No question. I cannot guide any soul, unless he consent to be guided by me; neither can any soul force me to guide him, if I consent not.

"Q. Does the ceasing of this consent on either side dissolve this relation?

"A. It must in the very nature of things. If a man no longer consent to be guided by me, I am no longer his guide; I am free. If one will not guide me any longer, I am free to seek one who will."

"Q. Does a church in the New Testament always mean a single congregation?

"A. We believe it does; we do not recollect any instance to the contrary.

"Q. What instance or ground is there in the New Testament for a national church.

"A. We know none at all; we apprehend it to be a merely political institution.

"Q. Are the three orders of bishops, priests and deacons plainly described in the New Testament?

"A. We think they are, and believe they generally obtained in the church of the apostolic age.

"Q. But are you assured that God designed the same plan should obtain in all churches, throughout all ages?

"A. We are not assured of it, because we do not know it is asserted in holy writ.

"Q. If the plan were essential to a Christian church, what must become of all foreign reformed churches?

"A. It would follow they are no part of the church of Christ: a consequence full of shocking absurdity.

"Q. In what age was the divine right of episcopacy first asserted in England?

"A. About the middle of Queen Elizabeth's reign: till then all the bishops and clergy in England continually allowed and joined in the ministrations of those who were not episcopally ordained.

"Q. Must there not be numberless accidental variations in the government of various churches?

"A. There must, in the nature of things. As God variously dispenses his gifts of nature, providence, and grace, both the offices themselves, and the officers in each, ought to be varied from time to time.

"Q. Why is it there is no determinate plan of church-government appointed in scripture.



"A. Without doubt because the wisdom of God had a regard to that necessary variety.

Q. Was there any thought of uniformity in the government of all churches, until the time of Constantine?

"A. It is certain there was not, nor would there have been then, had men consulted the word of God only."

Nothing, therefore, can be more clear, than that Mr. Wesley laid the ground-work of his future proceedings, after much deliberation, at this early stage of his progress. He felt that a case of necessity had arisen, calling upon him to provide a ministry and a government for the people who had been raised up; a necessity which rested upon the obvious alternative, that they must either be furnished with pastors of their own, or be left without sufficient aid in the affairs of their souls. This led him closely to examine the whole matter; and he saw that when the authority of scripture alone was referred to in matters of church arrangement and regulation, it enjoined no particular form of administration as binding, but left the application of certain great and inviolable principles to the piety and prudence of those whom God might honour as the instruments of usefulness to the souls of men. Here he took his stand; and he proceeded to call forth preachers, and set them apart or ordain them to the sacred office, and to enlarge the work by their means, under the full conviction of his acting under as clear a scriptural authority as could be pleaded by churchmen for episcopacy, by the Presbyterians for presbytery, or by the Congregationalists for independency. Still he did not go beyond the necessity. He could make this scriptural appointment of ministers and ordinances, without renouncing communion with the national church, and therefore he did not renounce it.—In these views Charles Wesley too, who was at every one of the early conferences, concurred with him; and if he thought somewhat differently on these points afterwards, it was Charles who departed from first principles, not John. So much for the accuracy of Dr. Whitehead, who constructed his life of the two brothers upon just the opposite opinion!

Our correspondent might have noticed a striking inconsistency in the preceding extract: Mr. Wesley says, in reference to Lord King's account of primitive christianity, "I was ready to believe that this was a fair and impartial draught. But if so, it would follow, that bishops and presbyters are (essentially) of one order; and that originally every christian congregation was a Church independent on all others!" And yet to the following query, whether "the three orders of bishops, priests, and deacons, are plainly described in the New Testament," he answers, "We think they are, and believe they generally obtained in the church of the apostolic age." This palpable discrepancy, in his own language, plainly indicates that his views in regard to the subject were as yet indeterminate. Whatever they might have been then, at a subsequent state, they became settled and definite; for in his letter to Coke and Asbury, dated, September 10th, 1784, he says, "Lord King's account of the primitive church convinced me many years ago, that bishops and presbyters are the same order, and consequently have the same right to ordain."

That these were Mr. Wesley's permanent views, is further confirmed by the following: Speaking of certain measures, resorted to by him, in the regulation of the American Churches, Mr. Watson says, "but the mode adopted, exposed Mr. Wesley to the sarcasms of his brother, who was not a convert to his opinion, as to the identity of the order of bishops and presbyters." In the following extract, Mr. Watson, in telling the opinions of others, furnishes ground to guess at his own sentiments. Speaking of Wesley's ordaining, &c. he says:—"The true anomaly was, that a clergyman of the church of England should ordain, in any form, without separating from that church, and formally disavowing its authority; and yet, if its spiritual governors did not choose to censure and disown him for denying the figment of the uninterrupted succession, which he openly said 'he knew to be a fable;' for maintaining that bishops and priests were originally one order only; (points, let it be observed, which perhaps but few churchmen will now, and certainly but few at that time, would seriously maintain, so decisive is the evidence of Scripture and antiquity against them, and so completely was the doctrine

of the three orders given up by the founders of the English church itself;) nor, finally, for proceeding to act upon that principle by giving orders; it would be hard to prove that he was under any moral obligation to withdraw from the church."

However, there can be no mistaking Watson's sentiments; for, says he, "though nothing can be more obvious than that the primitive pastors are called bishops or presbyters indiscriminately in the New Testament; yet at an early period, those presbyters were, by way of distinction, denominated bishops, who presided in the meetings of the presbyters, and were finally invested with the government of several churches, with their respective presbyteries; so that two offices were then, as in this case, (American Methodist Episcopacy,) grafted upon the same order." Thus he believes in the identity of the two orders, though, for the sake of his transatlantic brethren, he would fain find a parallel in the primitive churches, for American Methodist Bishops.

"WE CAN'T."—There are certain weak-minded and faint-hearted people in the world, who seem to exist only for the purpose of throwing difficulties in the way of excellent enterprises, and trying the patience and fortitude of active and noble spirited well-doers. Such persons love to descant on the tyranny of inauspicious circumstances, and the powerlessness of a human being. They have a phrase always by them, which they are by no means backward in using, should any thing be proposed, requiring the smallest portion of their energies or aids. Ask them to join you in some benevolent enterprise, such as visiting the sick, relieving the wants of the needy, or ministering to the necessities of the widow and fatherless, and you are met with the exclamation, "oh, we are not able"—"we can't!"

There is scarcely a word in the English language I detest more, than this vile phrase, "Can't." So much coldness, irresoluteness, feebleness, faint-heartedness, unmanliness—so great lack of whatever is good, and amiable, and honorable, and glorious,—does it indicate, that it is with difficulty I can endure the being from whose lips it falls. If a child should be castigated for any thing, it is, frequent indulgence in this phrase. If any man deserve perfect contempt, it is he, who is forever exclaiming, "I can't."

No matter how lovely, how excellent, how pre-eminently praiseworthy the object to be accomplished, cold-hearted timidity is ever ready to annoy us with the exclamation, "I can't." Is the redemption of immortal beings from soul-destroying bondage, and the establishment of an empire out of the scattered portions of a wide-spread, slavery-wrecked population, to be undertaken,—Hark, the cry of loathsome lukewarmness, "oh, we can't."

Is the Bible to be borne on the wings of christian charity to every nation under heaven? Is it contemplated to send forth the heralds of salvation to proclaim light, life and liberty to them who are sitting captive in the dark valley and shadow of spiritual death? Lo, an unbidden croaker rises in the midst, and while every soul burns with charity, and every eye beams sympathy, gravely admonishes the assembly to beware of attempting more than they can perform; tells them of the monstrous difficulties that now beset the enterprise; counsels to defer the undertaking till circumstances shall have put on a more auspicious aspect and more strength shall have been acquired; and finally concludes, "the objects are disproportionate to our ability; accomplish them now, 'we can't.'" And indeed, if none but such beings as he, shadowed the earth, the Almighty would be the only labourer in his own vineyard; would have to become his own missionary.

How well said our Saviour, "all things are possible to them that believe." So true is it that our efforts correspond to our belief, and our success to our efforts; and

the converse,—just in proportion to the weakness of our faith will be the feebleness and ineffectiveness of our exertions. Persuade a man fully that he can conquer difficulties and achieve his object, and ten to one his success overreach expectation.

In making these remarks, we have special reference to the Home Missionary Society, just instituted in our church. Some are crying out, "its objects are too mighty, and we are too feeble;" "we can't, we can't!" And what is the reason we cannot collect sufficient funds to send out half a dozen missionaries? Because there are so many like them to mutter, "we can't." Whence comes their inability? From their will, not their circumstances. Let our whole souls become properly engaged in the enterprise, and no difficulties can hold up their heads before us. Suffer me to propose a few Queries, by which we may test, whether we have done all we could have done in so good a work.

1st. Has every member of our Church sufficiently attended to the objects of our Home Missionary Society, and endeavoured fully to impress his mind with their importance?

2nd. Convinced of their importance, has every member, on carefully considering his circumstances and ascertaining that the annual contribution of a dollar will not interfere with other duties of paramount importance—connected himself with a Home-Missionary Society, or does he purpose to do so, as speedily as possible?

3rd. Are our ministers sufficiently attentive to this Society? Are they earnest, frequent, and importunate in explaining and advocating its objects?

4th. Do they frequently introduce it to the attention of the people, among whom they may labour?

5th. Do they use all laudable means, on every seasonable occasion, to prompt and encourage their hearers to become subscribers to the society, if there be one in the neighbourhood;—if there be none, to organize one?

6th. Have those persons, who are already connected with the Society in Baltimore, constantly performed their duty to the utmost, in reference to this thing?

7th. For example,—Has each one contributed to the amount of his ability? Are there not some, whose circumstances would permit, who nevertheless decline becoming life-subscribers, or patrons, or donors?

8th. Do not many of us daily mingle with those, who would be gratified to become subscribers to the Society, or contribute to the furtherance of its objects, if they were informed of its existence? And yet have we not held our peace carelessly?

9th. In fact, has any one member felt the smallest interest, or made the slightest effort to gain subscribers, or aid of any kind? Have not most of us, rather, been contented, simply that we have joined the Society and put our names down for one dollar?

10th. If ministers and members bethink them, will they not find that their usual way is to magnify, indirectly, the difficulties of the undertaking, talk discouragingly, and openly too, of our weakness and our limited circumstances, and finally conclude we can accomplish nothing? Is not that despicable phrase, "we can't," too much in our mouths and our hearts?

11th. Finally, have we all, ministers and people, remembered this institution, in our prayers to the Almighty, so fervently, so frequently, and so believingly as we ought to have done?

In conclusion, all we ask of those timid people, who are so fond of exclaiming, "we can't," is, to be silent and not dishearten others of nobler spirit by their weak apprehensions and ignoble unbelief. To those who are willing to engage ardently in this work, we say, "if ye have faith, ye shall be able to bid this mountain be removed, and cast into the sea, and straightway it shall obey you." To you, "the crooked shall be made straight and the rough ways plain." With just confidence in



yourselves, full and humble faith in your God, you shall be able "to run through a troop and leap over a wall" of difficulties.

The maxim of every man, saint or sinner, should be, "all things are possible to them that believe." But the special motto of the christian is, "by my God, I can do all things."

### CORRESPONDENCE.

For the Methodist Protestant.

#### ORGANIZATION OF A SOCIETY IN ALBANY.

New York, Aug. 4, 1831.

Dear Brother,—I have just returned from the city of Albany, one hundred and fifty miles north of this city.—In compliance with a request, by letter, from our brethren in that city, and with the approbation of our Quarterly Meeting Conference of this station, I started by steam-boat, and arrived in Albany on Thursday evening, the 21st ult. I spent about ten days with them, embracing two Sabbaths. Albany is a large and flourishing city, containing, as I am informed, between twenty-five and thirty thousand inhabitants. The various denominations of christians, known in this country, have their churches and congregations, reputably established, whose pulpits, as I am informed, are well sustained, with ministers of more than ordinary talents and learning.—From the numerous churches, a stranger would be led to conclude; surely the Albanians *should be*, a religious community.—On this point however, from the brevity of my visit, I am not prepared to give an opinion.

My movements and inquiries were chiefly among Methodists. I found two churches of the M. E. order, and one of the Primitives, of but recent establishment. I regret to state that the two M. E. Churches of Albany, are *among themselves*, very far from possessing, or cultivating, the unity of the spirit in the bonds of peace. This I learned from the membership of those churches, in that city.

I found no Methodist Protestant Church there. There were, however, a few individuals there, who had dared to confront Episcopal authority, not long since in that station, and for their temerity, in calling in question the propriety of clerical domination, were deliberately hurled over the battlements of Episcopal Methodism. About three times the number of those expelled discovered in this transaction, "grave cause" to withdraw from the M. E. Church in that city. A complete development of this whole affair was presented to me, by these aggrieved brethren, and confirmed by the concurrent testimony of respectable witnesses, who are still members of the M. E. Church. The head and front of their offending was, their non-compliance with the request of their then ruling minister, which, if complied with, would have placed him and them in a very peculiar relation to the M. E. Church. It so happened, however, that these men were fond of *Itinerant Methodism*; and opposed to a congregational establishment; and so repelled the proposition, and thereby exposed themselves to his displeasure. This, you and hundreds in this country know, to be ample ground, upon which to predicate their ecclesiastical death. Since the unrighteous expulsion of these brethren, and the consequent withdrawal of the rest, in their isolated condition they continued to meet weekly, for prayer to God; and for mutual converse and encouragement in the good ways of the Lord. In this situation I found them. During my stay, I held meetings, and visited them from house to house almost day and night; and felt my spirit much refreshed by their mutual faith and piety.

On Tuesday evening, the 26th July, we met together in the name of the Lord. They now formed themselves into a regular society or class, and appointed their leader by election. On Thursday evening the 28th inst. we met again by appointment—I read to them, and a considerable number who met with them, our excellent Constitution and Discipline. It was then moved and seconded, that they adopt the Constitution and Discipline of the Methodist Protestant Church, as just read in their hearing. The motion being called for, was put, and unanimously prevailed—without a dissenting voice.

On the subsequent Sabbath, the ordinance of the Lord's Supper was administered to the first M. P. Church, ever recognized in the city of Albany. I think I can say, the materials of which this infant church is composed, both male and female, in point of christian experience, intelligence, piety and moral worth, could seldom be selected from the mass of any religious community. They are all prepared to enter heartily into the cause of Christ; as identified with the mutual rights and religious liberties of the ministers, and membership, of the kingdom of God's Messiah.

The brethren are worthy of being enrolled with Reformers of the sixteenth century; and the sisters, among the pious matrons, who were last kneeling around the blood stained cross, and first prostrate before the opened sepulchre, to seek their risen Lord. May the Great Head of the Church, who commenced His Church, eighteen hundred years ago, with a smaller class, shine upon them with the beams of heavenly light, love, and power; and keep them, by his power, through faith, unto eternal life. They now worship, for the time being, in the Lancasterian school-room, a spacious, delightful place, but not sufficiently central, as a permanent situation. They are now looking for a suitable scite; and you need not be surprised, if in a few months, you shall hear of a Sanctuary, erected in that City, for the service of the God of Israel. Ministerial aid is wanted there. May God speedily direct them a Pastor, suitable to their wants; a man after his own heart; of clean hands, and a pure heart, who may be prepared to feed them with the green pastures of evangelical truth and holiness, and lead them by the still waters of pure, spiritual comfort and consolation.

Our cause in this city is still prospering—our congregations are large and attentive; our prayer, and class meetings, well attended, lively and interesting—our numbers gradually increasing; two have presented themselves for membership, since my return from Albany. Our faith and expectations are on the wing, for a general outpouring of the Divine Spirit. We are praying, and looking, and believing, for a general revival in this city. We have had frequent droppings from the cloud of mercy;—sinners presenting themselves, crying for salvation; Saints shouting glory, hallelujah—but these do not satisfy our longing souls—God has been pleased to bless us with the early; but we are waiting, in prayerful anticipations for the latter rain.—Pray for us brethren, that God may be pleased to send down upon us, a gust of Divine power and grace, that may inundate our congregations, to the confusion of sin, and the spread of his glory.

Your brother in the bonds of peace.

D. E. REESE.

From the Correspondent.

ZANESVILLE, July 11th, 1831.

Brether Henkle,—Since I came to this place my mind has been frequently exercised upon the subject of writing, but I have not yet attended to it; not indeed for want of materials, but in consequence of my timidity. I feel it necessary now to break through this, and furnish you an account of our society.

Two years ago last Christmas, thirty names were thrown together in order to form a small division of the reform families; being indeed a small family, we found it necessary, in view of the opposition which we had to contend with, to be very much united; knowing that one holding back, would, upon the plainest mode of calculating, be the labor of two lost. So we strove to draw but one direction, and all draw the same time. We found it necessary, moreover, as a family, to cultivate brotherly feelings, or in other words, to take good old John's exhortation, "Little children, love one another." And in course of time we learned another lesson, which was that of mutual forbearance. These things were found very valuable sentiments and principles in our family, for bearing with and having hearts to love each other purely and fervently, and being united also in effort, our family had frequent additions—such we trust as shall be saved. At that time we met in an old school house which was quite too small for our society, together with those who came to see and hear what this sect, which was so much spoken against, had to do and to say. Indeed curiosity ran very high, for some thought they were going to preach different doctrines than those which were held by Wesley and others of the Methodist Church,—others thought that they were going to do away class meetings,—others thought that we were led astray by certain men who called themselves preachers of the gospel, but who they thought were men about to make a gain of godliness, by watching for the fleece rather than the flock: for it had been reported that they meant to levy a tax upon their members which they would have, but in course of time all these curious and erroneous views gradually subsided. Our sermons seemed to hold out a free and full salvation. Our ministers, instead of coming from lucrative motives, it was found, were making great sacrifices; it was souls they wanted for their hire. As to means of grace it was found that we were suffering naught at all from quantity or quality. In process of time, what, with those of the spirit born amongst us, and others who wished to be received into our family, who indeed were of such a character as could not be refused, we found it necessary to build us a larger house. By this time the hearts of many were open to befriend us by contributions. So we went

to work, and thank God, soon had our house prepared for dedication to God, and last fall had the pleasure of having it entirely finished. At this time we are all in peace, love and unity, and feel ourselves able, with the assistance which we have no doubt our worthy friends and patrons will cheerfully give, to entertain the members of the ensuing annual conference, and those of our friends from a distance who shall attend—did I say able? I say we shall feel ourselves happy to entertain the pastors and delegates of so many families like our own, who compose the Ohio Annual Conference of the Methodist Protestant Church, and we hope it will be a time of great shaking of the kingdom of darkness.

We had our quarterly meeting on the 25th and 26th of June, which might, most properly be called a three-day meeting.—Our meetings were solemn until Saturday night, when the power of God was manifested in no ordinary degree. Sinners were cut to the heart by the spirit's two edged sword, and came in their distress to the altar of prayer, but it was necessary, being admonished by the lateness of the hour, to repair to our homes, without witnessing any brought to liberty. Our love feast and sacramental occasion was particularly solemn and feeling. We thought it well to give an opportunity to any who might wish to cast in their lot with us,—five came forward. On Sabbath night we called the mourners forward again, and many came. This night also, seemed but to deepen their distress, save one, who was enabled to praise a sin pardoning God. On Tuesday evening, at our prayer meeting, which was largely attended, the power of God rested upon the people—it seemed as if the house was filled with the glory of God. Every one present seemed to be more or less affected, and three more obtained the pearl of high price, and could testify that Jesus Christ had power on earth to forgive sin. We were favoured with the assistance of our beloved brother Springer, through the whole of our meeting, and had, on Sabbath night to preach for us, Miss Hannah Pearce; (who is now married to brother Wm. Reeves;) her preaching is highly appreciated, the discourse was made a blessing to many who heard.

A Camp Meeting for Zanesville circuit, will be held about fourteen miles west of Zanesville, on the National Turnpike, two miles from Brownsville, commencing on the first of September.

A Camp Meeting for Muskingum circuit, will be held about 17 miles southeast of Zanesville, at the same place at which it was held last year, on brother Elliott's farm, to commence on the 15th of September.

Yours,

WILLIAM MARSHALL.

### YOUTHS' DEPARTMENT.

The Life and Fatal end of John Langhorn, in an

ADDRESS TO THE YOUNG.

By the Rev'd T. Mortimer, A. M.

(Concluded.)

I saw him again the next morning, and he received me with increased marks of affection. We went over the former ground, and his mind seemed open to the freeness of salvation; and he again accused himself of hardness of heart. I put questions to him as to particular parts of his former life, and he seemed deeply humbled under the recollection, for he shed many tears of godly sorrow, and attributed all his miseries to his neglect of God. He told me that he often prayed, that he was continually reading the Scriptures, or hearing them from another criminal who attended him when I was not with him. He was desirous to make restitution to the utmost, and hoped that the gentleman under whom he had officiated as clerk, would come the next day with the books, that he might correct them. His expressions of gratitude were very ardent, more especially on three accounts. First; that all, so far as he knew, whom he had injured, had so kindly and freely forgiven him.—Secondly; that God had not suffered him to escape, but so overruled circumstances as to bring him to his present condition, which he frequently declared to be the happiest of his life. Lastly; that, at this extremity, God had raised him up so many kind friends to take care of his soul. I left him this night, having recommended certain parts of Scripture to his perusal, with increased hope, and with feelings still more interested in his favour.

While I was conversing with him on the following morning, the gentleman was announced whose clerk he had been at the depot; with a voice broken with anguish, which he was unable to suppress, he addressed Langhorn first, and then turning to me said, "I do assure you I had the fullest confidence in his moral character—Langhorn knows that I had." I then left him, and I am informed that Langhorn made a full disclosure of the



various frauds he had committed. I saw him again at four o'clock, and took a young friend with me, whom I introduced, and who agreed to assist me in my attendance upon him. I said, I fear your mind is but ill prepared to speak of spiritual things, after the agitation into which it must have been thrown this morning.—He replied, "Thank God, my mind is disburthened; I am happy in having pointed out all my frauds upon my kind master. The family might have been involved many years hence, when the accounts were investigated. He is one of the kindest of men. What would he not do for me if he could!" It was with difficulty he could refrain from dropping the tears which stood in his eyes, at the recollection of the kindness which he had received from him. He told me that his feelings had suffered a severe shock that morning; that, without any introduction, an old man, a carpenter, who remembered him in his native village, came to him in prison, and said, "Ah, young man! I need not ask what your name is, it is plain enough—there is your father's countenance, and your mother's eye." He came to bring him a little collection which he had made among his fellow-workmen, thinking it might be useful to him in his distress. "Oh," (said Langhorn) the old man's kindness, and all the recollections it brought with it, went home to my heart and quite unnerved me. How unworthy of such attention! How gracious is God in permitting it to be shown me!" We then went over much of the old ground, and parted as usual with prayer, agreeing that my kind friend should spend an hour or two with him in the evening. He was locked up with him in his cell, and took for his subject the necessity of regeneration, from the third chapter of St. John's Gospel, as his chief complaint was the hardness of his heart, and his insusceptibility of feeling, as he should, the evil of sin. In a small tract which was given him, he pointed out to me more than once such passages as the following, as principally the feelings of his own heart. "Strike this wretched heart of mine with a deep feeling for sin. O shew me myself! Reveal thyself to my soul, and shew me how grievously I have offended thee."

The last four and twenty hours had then arrived, and our subject became proportionately interesting. On visiting him that morning, Wednesday, I found him attentively reading a letter he had just received from his kind friend at Cambridge. It was full of pious feeling, and seemed to give him great comfort. He expressed gratitude to his friend for writing him at such a season. We were together for nearly two hours. His views appeared to me more clear, and his impressions more deep. We did not seek for accurate definitions, or a nice view of theology, but we looked for his heart's preparation to meet his God—bemoaning its sins—broken and contrite—trusting for every thing to the divine mercy, and that trust in full confidence; but confidence resting on God's appointed method of salvation, through the all-atoning merit, the perfect obedience, and the prevailing intercession of the Saviour. My hopes respecting him were raised by this interview; he wished particularly to have nothing to do with the world. He had appointed a friend to come to me to arrange matters relative to his funeral; and he spoke of this with the most unruffled countenance, as if the bitterness of death were already passed. I had advised him to spare both himself and his wife the pangs of a solemn parting; and his prevailing desire seemed to be that no earthly thing should disturb his mind, but that his remaining hours should be devoted to God.

I returned to him by the appointed season, after six o'clock in the evening, and found him reading the Bible in his cell. We were now locked up together for the last time: a few hours only would pass, and his state would be fixed for ever. As the returning step of the turnkey was lost in the distance, it may be supposed that impressions of no ordinary character took possession of my mind. The triple doors which enclosed us, fastened with massive bolts, were secured by a padlock; the cell studded with nails, and presenting all the appearance of a justly jealous security; the dull clank of a foot heard through an orifice in the door that went to the next cell of condemnation; but, above all, the interesting object before me, seated by the side of a mattress—the tears of affectionate welcome that glistened in his eye—the sighs that revived the oppression of nature, all seemed to say, "Man can do nothing for us here, God alone can help us." Now we began by imploring him to be with us, to bless our interview, and deepen our impressions of the sinfulness of sin, and to grant us fuller confidence in redeeming love. I had taken some books of different kinds with me, from which I might occasionally read some interesting passages for the purpose of furnishing topics of conversation. As St. Paul's clock struck eight he appeared to me to experience a sudden depression. Probably the idea that occurred to him was—twelve hours hence and I shall be in eternity!

I introduced a conversation on some of the more common incidents of his life. He detailed many particulars concerning the commencement of what had been a course of sin and disappointment, and added that he had never been so happy in his life as during the last five days. His conscience, he said, was disburthened from its load; he had made a full confession of his faults, and received the kindest forgiveness from those he had injured, and he hoped that God in Christ Jesus would forgive him also. He then mentioned the subject of his execution, and hoped it would please God to support him under the trying scene. I found him about half-past ten become drowsy, and I told him, as he informed me he had not slept for the last two nights, that he had better lie down and recruit his strength by sleep. To this he acquiesced; while I watched and prayed. He slept well an hour and passed the remainder of his time in prayer. At twelve o'clock my kind friend arrived, who was to continue with him till my return in the morning. We agreed that the two first hours should be given to sleep, that both mind and body should be refreshed. He slept well; and when aroused and informed of the hour, he prepared himself for those religious exercises, which, by the blessing of God, might prepare his soul to meet its God. On my return in the morning, I found the fatal hour was rapidly approaching. It was no small comfort to us to find him rising superior to the weakness of nature, supported, as we trusted he was, by a good hope through grace. This comfortable hope arose at this time from the following considerations:—his tenderness for others (there were two poor men under condemnation, for whose souls he expressed his anxiety again and again)—his disregard for himself, deeming himself unworthy of the least attention shewn him—his self-accusation and condemnation—his request to be dealt faithfully with on the concerns of the soul—his readiness and anxiety to hear any thing that would humble him, and exalt Christ his Saviour—his respect for the word of God—his full and frequent admission that the present dispensation was most righteously appointed, and his unreserved submission to the will of God—his repeated acknowledgements that the present affliction was the greatest mercy of his life—his never offering the least excuse or palliation for his sin (he said, his long stay in the West Indies, without church, or minister, or sacraments, might be urged by some, but he felt no desire to qualify his own villainy by any such attempt)—his desire to attribute the present state of his mind to mere mercy, and abjuring all dependence whatever, except on Jesus Christ, as a full, sufficient, and perfect Saviour—his fervent expressions of gratitude to God for all the kindness he had received, of which he declared he was utterly unworthy. To these evidences we may add the apparent sincerity and simplicity of his whole conduct, which seemed to speak a soul desirous of showing itself in its true colours to man, as it shortly expected it would appear in its real character before a heart-searching God.

Thus engaged we prepared for the parting scene. He left his cell, and we accompanied him to a more comfortable apartment. While he was at breakfast his whole deportment was calm and composed. I had before mentioned to him the subject of receiving the sacrament, and we had agreed that this ordinance should be received as the last meal he should partake in this world, that he might feed by faith on the immaculate Lamb, there evidently set forth before him, whose blood cleanseth from all sin. And here I should be wanting in justice to our excellent liturgy if I did not declare how admirably adapted it was to meet our necessities at this trying moment. After the prayer for the church militant, we came to the exhortation, after which I endeavoured to impress the various particulars contained in it more deeply on the mind by a short pause, distinctly repeating them as they are summed up in that short address, "Ye that do truly and earnestly repent you of your sins," &c. We then came to the general confession. His cries for mercy were strong and ardent; the glowing language of the service seemed well to suit the feelings of his heart. After the absolution, I repeated and dwelt upon those well-selected passages, containing the very pith and essence of the Gospel, which encourage the heart-broken sinner to apply for mercy in Christ Jesus. After these assurances of divine mercy and love to the worst of sinners, we were well prepared to ascribe, with angels and archangels, all praise and glory to Him who is the holy, holy, holy, Lord God of Hosts, and yet the Father, the friend, and the comforter of man.

His faith and love being thus supported by this heavenly banquet, he seemed as a man who had nothing more to do with this world. He declared that, during the whole course of his life, he never felt so happy as at this moment. My friendly coadjutor, exhausted by long watching and agitation of feeling, burst into a flood of

tears. I exhorted Langhorn to encouragement, fearing the effect which such an appeal to his feelings might have at such a moment. About this time he took two silk handkerchiefs from his pocket, and, placing one before each, he desired us to accept it as a trifling memorial. He said, "That is all I have now got, but it will serve to remind you of me." They were yet wet with many a tear of godly sorrow which had fallen from his streaming eyes. I desired him to take the one he had placed before me and to give it me when he had no further need of it. This he declined, saying he should want it no more; indeed, he never shed another tear, nor did he shew the least disposition to this expression of his feelings.

The toll of St. Paul's clock now informed us that it wanted but one quarter of an hour to the appointed time. This was spent in reading two or three appropriate hymns, and endeavouring to suggest such holy reflections as might sustain his confidence in Christ. On hearing a footstep at the door I opened it, and found the sheriffs prepared to receive us. I announced their arrival, which he heard without any apparent emotion.—He now rose, and assisted me with his usual attention in putting on my great coat. I turned to him and said, "God Almighty be with you, and strengthen you, and bear you triumphant over every foe. Remember your Saviour." After his irons were knocked off, and his arms confined, he prepared to follow the sheriffs to the scaffold. As he was passing from the press-yard one of the turnkeys said, "God bless you!" On hearing which he turned to him, and calmly replied, "I wish you all felt as I do now." By this time I had joined him, and, taking his arm, I exhorted him to trust in Him who had hitherto supported him. On our arrival at the outward gate of the prison, the prison-bell suddenly tolled out the note of death, which seemed to startle him. I reminded him that the bell, the scaffold, and the rope which bound him, were but the accompaniments of death, and that death was the friend of him who trusted in the Saviour. We had now arrived at the foot of the scaffold, where we agreed to part, as he kindly spared us the anguish of witnessing the last scene. Here I, for the last time, commended him to God, and shook him by the hand, which he returned with expressions of gratitude, and with his blessing. My friend here bid him a last and affectionate farewell, which he returned with similar expressions of affection. We were informed that, when on the scaffold, he remarked that it was better for him to die than live. He was, however, considerably agitated as the final event approached, but his death was nearly instantaneous, without a struggle, and almost without a sigh.

Thus died, in the prime of his life, one formed by nature to have been a blessing to the circle in which he moved, with talents adapted to a higher station than that assigned him, with manners conciliating and attractive, with affection that might have endeared him, in all the connections of relative life, as husband, son, or father. But, by neglecting his God, falling into vicious habits, and indulging the carnal propensities of his heart, cut off by a premature death, like the flower of spring by the blast of winter, and yielding his life to the violated laws of his country. But is this all? No, it is all, perhaps, that nature furnishes us on this subject, but grace directs our eyes to a more encouraging view. Although he fell a victim to public justice, yet, may we not indulge the hope, from the foregoing account, that, in that day when the thief, who was converted on the cross—when Manasseh, who filled Jerusalem with blood—when Onesimus, the fraudulent slave, whom a sense of guilt drove from his master's house—and when, as he humbly hopes, the writer of these pages, once as far from God as any of them—shall, with one voice, ascribe their salvation to free grace, and redeeming mercy alone—that the name of John Langhorn may also be found written in the book of life, and his voice be engaged with the voices of the redeemed, in endless ascriptions of praise.

I could say much: I say not a word however of my own; I conclude with my text, "FOR THE WAGES OF SIN IS DEATH; BUT THE GIFT OF GOD IS ETERNAL LIFE, THROUGH JESUS CHRIST OUR LORD."

#### A REFLECTION AT SEA.

MOORE.

See, how beneath the moonbeams' smile  
Yon little billow heaves its breast,  
And foams and sparkles for a while,  
And murmuring then subsides to rest.

Thus man, the sport of bliss and care,  
Rises on time's eventful sea;  
And having swell'd a moment there,  
Thus melts into eternity!





## POETRY.

For the Methodist Protestant.

## PRAYER FOR A FAMILY OF MY FRIENDS.

(Written in an Album belonging to one of the Family.)

Almighty! thine are all things; and thy love  
Delights to show its fulness in rich gifts,  
To all thy meek disciples.

In thine ear,  
I breathe a fervent prayer that these my friends,  
May know thy goodness fully now and aye!

Health,—wealth,—extended life;—the thousand joys  
Of social intercourse with kindred hearts;—  
Oh! may I ask—and earnestly—all these?  
Nay;—Who of mortal frame can apprehend  
Th' effects and fitness of the things to come?  
Thou only—Lofty one!—who look'st abroad,  
From unimagined height, o'er all the years  
Of infinite duration!—Thou, alone,  
The circumstances leading to result  
Of final bliss, may'st know! With thee, I rest  
The choice of outward portion.

But I pray—  
(Thou dost permit, and thou wilt grant such prayer)  
I pray that all simplicity of truth,  
All gentleness of feeling, such as dwelt  
In our Exemplar, may be ever theirs.  
I pray that faith—and hope—and love may be  
The treasure of their souls. Unwav'ring faith;—  
Firm as a rocky islet, mid the surge  
Of myriad temptations. Sun-like faith;—  
Scatt'ring the darkness of futurity,  
And pouring on the palaces of heaven  
Immortal radiance; cheering to the eye  
Of weary pilgrim, longing for the gate.  
And Hope—sweet hope—with strong, untiring wing,  
Sporting before them o'er the heavenward way;—  
At times, far onward in its rapid flight,  
Bright as a meteor near the throne of God;—  
And then, returning, floating on spread plumes  
Just overhead, and singing,—like a lark  
That from the dawn-cloud sees the rising sun,—  
Its song of rapture, quick'ning the faint step  
And glad'ning the sad heart with thoughts of rest.  
And love—triumphant love—o'er all supreme—  
The fairest spirit in the universe!  
Thy favourite, Father! Oh! permit her voice  
To prompt them to thy praise, and to the boons  
Claim'd by their suff'ring fellows! Let her walk  
In beauty in their midst, and they will be  
Of all the happy, happiest; and their looks,  
Smiling, like her's, shall win them entrance, soon  
As they shall touch the threshold of thy courts!  
The prayer thou hear'st—for Christ sake let it be!

## HOPE.

Bright morning star of bliss! whose cheering ray  
Shines through the mist of dark futurity,  
Illumes the night of wo,  
And gilds the clouds of care.

Kindled by thee, the world's bright meteors blaze:  
Thy magic name is on the hero's shield:  
The universe itself  
Is pension'd on thy smiles.

And when from Paradise an exile driven,  
Man, silent, weeping, solitary, roam'd,  
Before him thou didst fly,  
And strew his path with flowers.

And oft thy syren voice would charm his grief,  
Like the sweet minstrel in the court of Saul,  
And sing of promised bliss—  
An Eden in the skies.

Thy voice is like the wild Eolian harp,  
Or distant music to the listening ear,  
Whose indistinctness charms,  
And steals away delight.

The dungeon knows thy voice: nor gates nor bars  
Can Hope exclude,—the poor man's comforter,  
The antidote to pain,  
The conqueror of death:—

For when this frame decays, and death appears,  
Reclin'd on thee the sufferer breathes his last;  
And on thy wings he soars,  
To stand before his God.

CONDER.

## SAUL JOURNEYING TO DAMASCUS.

Whose is that sword—that voice and eye of flame  
That heart of unextinguished ire?  
Who bears the dungeon-keys, and bonds, and fire?  
Along his dark and withering path he came—  
Death in his looks, and terror in his name,  
Tempting the might of heaven's Eternal Sire.  
Lo! the light shone! the sun's veiled beams expire!—  
A Saviour's self a Saviour's lips proclaim!  
Whose is yon form, stretched on the earth's cold bed,  
With smitten soul and tears of agony  
Mourning the past? Bowed is the lofty head—  
Rayless the orbs that flashed with victory.  
Over the raging waves of human will—  
The Saviour's spirit walked—and all was still!

## FOREIGN INTELLIGENCE.

BRITAIN.—The Reform Bill was called up for a second reading on the 4th, [a good day for such a measure]; on the 5th the debate was continued; and on the 6th, the second reading was carried—Ayes 367; Noes 231; majority 129. This is decisive of the success of the bill in the lower house.

THE REVENUE.—The official returns exhibit a decrease on the quarter of £697,659, and on the year of £1,656,283. This deficiency is said to be owing the repeal of taxes.

AMERICAN CLAIMS ON FRANCE ADJUSTED.—Our readers will recollect, that under Napoleon's ridiculous Berlin and Milan Decrees, several vessels, the property of subjects of the United States, were seized by the French, and burnt, or condemned as prizes, between the years 1806 and 1812. For these outrages the American Government, through Mr. Warden, its Consul-General in France, demanded reparation of the French Government, but notwithstanding the energetic perseverance of Warden, Napoleon protracted the negotiation until his own downfall. The application was renewed on the accession of Louis XVIII. and continued to be pressed on the Government of Charles X. and again renewed under that of Louis Philippe.—This long-pending negotiation has at length been brought to a close. The French Government has agreed to pay as an indemnity to the subjects of the United States, for their loss of property above mentioned, 25,000,000 francs, exactly one million sterling. The original sum claimed was 60,000,000 francs—2,400,000 sterling.

CHOLERA MORBUS.—The mortality of the cholera morbus is, we understand, very great on board the vessels coming from Riga. A letter was received in Leith a day or two ago from the master of a vessel belonging to that port, dated the Sound, June 14, in which he states that the account of the loss of life from cholera in all the ships that arrived from the Russian ports was most melancholy. One vessel from Riga had reached the Sound, all the crew of which had died except two.—Edinburgh Courant.

RUSSIA AND POLAND.—The accounts from the theatre of war are of gratifying nature.—The insurrection in the Russo-Polish provinces is extending with great rapidity. Lithuania and Samogitia will soon be able to establish their independence, and to send Deputies to the national Diet at Warsaw. Gen. Gielgud is at the head of 40,000 men, and is proceeding towards Wilna and the sea coast. In Samogitia, 20,000 insurgents are under arms; and the Commander-in-Chief has transmitted to the Government the report of a victory gained by a party of the same gallant people in the province of Volhynia. Gen. Dembinski with another auxiliary force, entered Lithuania at Olitta, 50 or 60 miles south west of Wilna, where he also was joined by a strong body of the insurgents, who had previously beaten a Russian detachment, and captured two pieces of cannon and supplies, near Troki, not far from the capital of the province. Gen. Chlapowski, who entered Lithuania near Rialystoc before the other corps, after having dispersed two columns—one near Bielsk, the other dear Prouzana—marched northward, crossed the Niemen east of Grodno, and arrived at Lida on the 5th June, where he was joined by many detachments of the insurgent, and a large body of the nobles of Lithuania. Balt. Gaz.

## BUSINESS DEPARTMENT.

## LETTERS RECEIVED.

Rev. D. E. Reese, William Harper, jr., John M. Harrod, 2. Rev. Dr. J. S. Reese, William Johnson, Dr. D. Harrington, 2. W. G. Snethen, W. S. Stockton, Thos. T. Shepherd, W. F. Jones, F. P. Blair, Rev. John B. Goodenough, M. Thomas, W. C. Lipscomb, Rev. Daniel Bromley, Rev. Samuel Budd, Rev. Caswell Drake, Rev. B. W. Johnson, J. Morton, C. Mantz, J. Beele, John Thomas, jr.

Books have been forwarded, since last number, to the following persons, viz:—

William L. Chappell, Cincinnati, Ohio, care of Forsyth & Dobbin, Wheeling, Virginia, one box. Rev'd William Kesley, Maryland, one package.

## JOHN J. HARROD,

BOOKSELLER, BALTIMORE,

Expects to have published and for sale on the morning of next Saturday,

AN EXPOSITION OF THE LATE CONTROVERSY IN THE  
METHODIST EPISCOPAL CHURCH.

By the Rev. Samuel K. Jennings, M. D.

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